

further and further Into the past their
memory perishes, and
the nimbus of supernatural glory which
encircled It for a time
fades gradually away.

The The religion of the Ovambo,
another Bantu tribe of
of The 'dead G^{erman} South-West Africa, is similar.
They also recognize
among the a great being named Kalunga, who
created the world and
v^{am} °' man, but they neither fear nor worship
him. A far greater
part is played in the religion of the Ovambo by
their belief
In spir^{its}, and amongst the worshipful spirits a
conspicuous
place Is assigned to the souls of the dead.
Every man
leaves behind him at death a spirit, which
continues to exist
on earth and can influence the living; for
example, It may
enter into their bodies and thereby cause all
sorts of sick-
ness. However, the souls of ordinary dead men
can exert
their influence only on members of their own
families ; the
souls of dead chiefs, on the other hand, have
power over the
rain, which they can either give or withhold.
To these
powerful spirits a portion of the new corn is
offered at
harvest as a thank - offering for their
forbearance In not
visiting the people with sickness, and above all
for their
bounty in sending down the fertilizing showers
on the crops.
The souls of dead magicians are particularly
dreaded ; and
to prevent the multiplication of these
dangerous spir^{its} It
is customary to dismember their bodies,
severing the arms
and legs from the trunk and cutting the
tongue out of
the mouth. If these precautions are taken
immediately
after death, the soul of the dead man
cannot become
a dangerous ghost; the mutilation of his body
has practi-

cally disarmed his spirit¹
 The The Wahehe, a Bantu tribe of
 German East Africa,
 T^{rs}J^{lp} of believe In a ^reat invisible spirit named
 Ns;uruhi, who created
 the dead *» L f» »
 among the the world and rules both human
 destiny and the elements.

Ge?mtne of He It is who makes the rain to fall> the SUn
 to shine»

East the wind to blow, the thunder to
 roll, and the crops to
 nca^l grow. i(This god Is accordingly
 conceived as all-powerful,
 yet with the limitation that he only
 exercises a general
 power of direction over the world,
 especially human fate,
 while the masoka^ the spirits of the
 dead, wield a per-

¹ Hermann Tonjes, *OvawbofauJ, Laud, Leute, Mission*
 (Berlin, 1911), pp.
 193-197.